
CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

VOL. III.]

FEBRUARY, 1810.

[No. 2.

A NARRATIVE on the Subject of Missions, and a Statement of the Funds of the Missionary Society of Connecticut, for the Year 1809. Addressed by the Trustees of the Society to the Ministers and People of the State.

(Concluded from p. 27.)

IN the spring Mr. Williston labored two weeks as a missionary, mostly in Nine Partners, (now called Harford,) in Luzerne county, Pennsylvania. In this place there was, at that time, a remarkable revival of religion. His description of the rise and progress of this revival has been already published in Vol. II. No. 11. of that excellent periodical work, the Connecticut Evangelical Magazine and Religious Intelligencer. It need not, therefore, be repeated in this Narrative.

Mr. Williston's last communication bears date December 1, 1809. It contains a journal of eight weeks missionary labors, performed in the western counties of New-York and northern counties of Pennsylvania, chiefly in the former. At the close of his journal he observes, "When I first came into the western country, which is now a little more than thirteen years, there was scarcely a church of the Congregational or Presbyterian faith, west of Whitestown in the north, and west of Harpersfield in the south part of the new settlements. Since that time, there have been a great number of churches constituted, and a great number of ministers settled. The articles of faith adopted in all these churches embrace the leading doctrines of the reformation, and are pretty strictly calvinistic. It may serve to give you some idea of the progress of the gospel, and of gospel establishments, in this western country, to be informed, that since the time above specified there have been formed five Associations, answering to the Consociations of Connecticut,

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‘ composed of ministers and churches, *viz.* The Oneida, Ontario, Middle, Susquehannah, and Union Associations. The Middle Association which has its seat on the Military Tract, has 17 or 18 ministers in it, and a greater number of churches. This is perhaps the largest of the Associations. The Geneva Presbytery has been formed within a few years, and I am not certain but there is another body of the same kind lately formed in these western settlements. In most of the towns and settlements, where churches have been formed, I believe there has been more or less of the special influence of the Spirit, in causing an awakening among the people, and a turning from Satan unto God. In some places the work of the Spirit has been powerful, and has also been repeated; in others it has been much more moderate, and has produced but little enduring fruit. In view of the great change which has taken place in these western wilds, within so few years, we have reason to say, The Lord hath done great things for us. The several Missionary Societies, with their benevolent helpers, have reason to bless the Lord, for the part which they have been allowed to take in this important work.”

In June, the Rev. Daniel Waldo entered the missionary field, as a laborer. He wrought in the counties of Chenango and Broome, New-York; and in the counties of Wayne and Luzerne, Pennsylvania. He visited the settlements which had been recently blessed with revivals of religious attention. In these he found much to delight and animate the children of God. In many others, he found sectarian divisions and a proselyting zeal, mingled with their usual attendants, spiritual pride and unchristian censoriousness. Connected, also, with these evils, so deadly to vital piety, was either open infidelity, or a brutish indifference, concerning the momentous interests of the soul.

Nevertheless, he says, that “In every settlement of the country, through which I passed, there are numbers of pious people. These appeared truly hungry for the bread of life. They treated me with such kindness, as made their huts seem like palaces, and the coarsest fare a royal dainty.”

With respect to their enjoyment of the holy scriptures, in those settlements, he says, “I found many families destitute of the whole bible, and very ignorant of the old testament. They generally possess the new testament.”

Again he says, “In the county of Wayne, there is not one settled minister of the congregational denomination; and but one in the county of Luzerne—a tract nearly three times the size of Connecticut. I cannot conceive of any part of the missionary field, which requires assistance more than these two counties. In my humble opinion, the prospect of doing good is very great. Christians often need a word to quicken and strengthen them; and to warn them not to dishonor their master. They are apt to let down their watch; to indulge in covetousness, or intemperance, or littleness and selfishness in their intercourse

‘ with the world ; and each of these is like a stalled ox to fatten
‘ sinners for destruction.”

About the middle of June, the Rev. Calvin Ingals again commenced missionary service in the settlements of Black River. By his journals it appears, that he travelled one thousand, sixty and four miles ; delivered one hundred sermons ; attended several ecclesiastical councils, church meetings, and conferences ; administered the special ordinances of the gospel ; and admitted a number to a name and standing in the visible church.

“ In almost every place,” he says, “ I have been kindly received ; and, in many, with true gratitude. The few Christians, that are scattered through the new settlements, appear animated, on seeing a missionary ; and express much gratitude for the services they are receiving from Missionary Societies, and for the books that are sent them. The services they have received are not in vain. The churches are increasing in numbers. The holy Spirit has been sent down, in many places, the year past, and numbers have been added to the churches, in the Black River settlements. I never found so much attention to religion, in one season, since I travelled, as I have the past. And never have I seen the word have a more perceptible effect on the heart.

“ May the Holy Spirit still be sent down, and the labors of missionaries, and the exertions of Missionary Societies, be blessed, until the whole earth shall be filled with the knowledge and glory of God.”

The missionaries now laboring in the service of the society, the whole or part of the time, are, the Rev. Timothy Harris in Granville, state of Ohio ; the Rev. Messrs. Abraham Scott, Jonathan Lesslie, Joshua Beer, Nathan B. Derrow, and James Boyd, in New-Connecticut ; the Rev. John Spencer, in the western part of New-York, near lake Erie ; the Rev. Ebenezer Kingsbury in Luzerne County, Pennsylvania ; the Rev. Israel Brainerd in the western counties of New-York, the Rev. Aaron Cleveland on the south eastern shores of lake Ontario ; the Rev. Calvin Ingals in the Black River country ; and the Rev. Messrs. Silas L. Bingham and John Denison in Vermont. Several other persons are appointed as missionaries, who will probably go on missions in the course of the year.

To the foregoing abstract of missionary labors, for 1809, is subjoined an account of the books, which the Trustees have sent, the year past, into the new settlements of our country. Annexed, also, is a statement of the society’s funds.

For the two last years, the sources of these funds have been very much dried up. Nevertheless, amidst the great encouragement, which the Lord has recently given to missionary efforts, the Trustees were unwilling to diminish their number of laborers. On the contrary, they have considerably augmented that number. The calls have been loud and pressing. They could not resist them. Of course, the capital of their funds has been lessened.

And although the present funds of the society should be entirely exhausted, yet they hope and trust, that the friends of Christ will again be rendered as well able as willing to furnish the pecuniary assistance, which shall be requisite, for the diffusion of God's word, both written and preached, through regions far beyond the present limits of their labors.

Copious is the account of missionary labors and success, which the divine smiles have enabled the Trustees of the Connecticut Society to lay before the public, in this their eleventh annual Narrative. It is, on the whole, such as they believe cannot fail to delight and invigorate the friends of the divine Redeemer, and call forth their devout gratitude for the hitherto continued and increasing displays of his wonderful grace. The few shades, with which this account is overcast, will bring the people of God to greater importunity in prayer, and to warmer zeal in their efforts, to save, from abiding wrath, the multitudes that remain self-hardened and ruined in unbelief.

The Trustees rejoice, with the people of God, in such extensive evidence, that Christ, as king on his holy hill of Zion, continues to acknowledge the missionary cause, and to manage it with his own omnipotent hand.

They rejoice, with all the saints, in every degree of success, that he has caused to attend the exertions of other Missionary Societies, in the United States, and through the Christian world. They rejoice in the extensive and powerful revivals of evangelical religion, which, in the course of the past year, the Holy Spirit has been sent down to produce. "There is joy, in heaven, over 'one sinner that repenteth.'" A similar joy—though less pure and perfect—is felt by the saints on earth, when sinners are turned from the error of their ways, and their souls are saved from death.

The Trustees rejoice with all that love the statutes of the Lord, in the institution of Bible Societies for the circulation of God's written word among the indigent and careless. They rejoice in them as auxiliaries of the missionary cause, in every part of the world. They rejoice, that by the combined effects of Missionary, and Bible Societies, the words of eternal life are heard and read, more and more extensively, every year, in our depraved world, that must otherwise perish. They rejoice in the prospect, which is now before the church and people of God, that, by these means—and they are acquainted with no other on which to build a hope—that glorious name, in which alone salvation can be found, will soon be known, embraced, and adored, in every land, "from the rising of the sun to the going down of the same." The cause and kingdom of Christ shall assuredly be extended over the face of the whole habitable earth. Blessed are those, who, with heavenly affection, become instrumental in advancing the prosperity of that cause, and the interests of that kingdom.

JOHN TREADWELL, *Chairman.*

Passed by the Board of Trustees, January 3, 1810.

Attest, ABEL FLINT *Secretary.*

A STATEMENT OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1810.

No. 1.

Receipts by the Treasurer in the year 1809.

Contributions of May, 1807, and 1808, received since January 1, 1809.

Milford, first Society, (addition) 1807,	\$ 0 25
Danbury, Bethel Society, 1808,	1
Guilford, East Guilford, do.	8 40
Granby, Salmon Brook, do.	5 71
Milford, Second Society, do.	3
New Hartford, do.	28 34
Watertown, do.	12 95
	<hr/> 59 65

Contributions in the New Settlements, viz.

January 6.	To Rev. Ebenezer Kingsbury,	\$ 0 65
February 1.	Rev. Seth Williston,	23 54
March 14.	Rev. Erastus Ripley,	10 86
April 17.	Rev. Israel Brainerd,	1
July 3.	Rev. David Harrower,	8 44
14.	Mr. Silas Hubbard,	2 50
Sept. 5.	Rev. John Spencer,	86 15
	Rev. Abraham Scott,	10 17
11.	Rev. Jonathan Lesslie,	6 20
	Rev. Royal Phelps,	3 35
October 10.	Rev. Aaron Cleveland,	6 67
11.	Rev. Daniel Waldo,	22 17
Nov. 1.	Rev. Ebenezer Kingsbury,	24
8.	Rev. Abraham Scott,	21 62
15.	Rev. Calvin Ingals,	10 42
Dec. 26.	Rev. Seth Williston,	2 50
		<hr/> 240 24

Sundry Donations, viz.

January 7.	From Rev. Holland Weeks,	\$ 1 45
Feb. 11.	Rev. Moses Stuart,	10
23.	A Lady in Cornwall,	1
May 13.	Hampton Female Cent Society,	5 91
	A friend of Missions, New-Haven,	3
18.	Gideon Hotchkiss, a legacy,	66 67
July 10.	A female friend of Missions, Derby,	50
Sept. 6.	Vine Tracy,	5
Nov. 10.	Rev. Royal Phelps,	0 65
		<hr/> 94 18

Avails of Books, viz.

Dec. 11.	Connecticut Evangelical Magazine,	\$ 9
26.	do. do.	500
		<hr/> 509
30.	Interest on Notes and Bonds,	1679 21
		<hr/> \$ 2582 28
		<hr/>

And although the present funds of the society should be entirely exhausted, yet they hope and trust, that the friends of Christ will again be rendered as well able as willing to furnish the pecuniary assistance, which shall be requisite, for the diffusion of God's word, both written and preached, through regions far beyond the present limits of their labors.

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Granby, Salmon Brook, do.		5 71
Milford, Second Society, do.		3
New Hartford, do.		28 34
Watertown, do.		12 95
		<hr/> 59 65

Contributions in the New Settlements, viz.

January 6.	To Rev. Ebenezer Kingsbury,	\$ 0 65
February 1.	Rev. Seth Williston,	23 54
March 14.	Rev. Erastus Ripley,	10 86
April 17.	Rev. Israel Brainerd,	1
July 3.	Rev. David Harrower,	8 44
14.	Mr. Silas Hubbard,	2 50
Sept. 5.	Rev. John Spencer,	86 15
	Rev. Abraham Scott,	10 17
11.	Rev. Jonathan Lesslie,	6 20
	Rev. Royal Phelps,	3 35
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Sundry Donations, viz.

January 7.	From Rev. Holland Weeks,	\$ 1 45
Feb. 11.	Rev. Moses Stuart,	10
23.	A Lady in Cornwall,	1
May 13.	Hampton Female Cent Society,	5 91
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18.	Gideon Hotchkiss, a legacy,	66 67
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		<hr/> \$ 2582 28
		<hr/>

No. 2.

*Disbursements by order of the Trustees.**To Missionaries, viz.*

January	4.	To Rev. Jonathan Lesslie,	New Connecticut,	\$ 78 68
		Rev. Enoch Burt,	do.	46
		Rev. Abraham Scott,	do.	200
	5.	Rev. Seth Williston,	New-York & Penn.	23 54
		Rev. Joseph Badger,	New Connecticut,	200
		do.	Sandusky Indians,	100
		Rev. William Storrs,	Vermont,	8
		Rev. Royal Phelps,	New-York, west,	24
		Rev. Ebenezer Kingsbury,	Otsego and Delaware,	216
	6.	Rev. Seth Williston,	New-York and Penn.	33
	10.	Rev. Henry Chapman,	Otsego and Delaware,	26
	21.	Rev. John Spencer,	New-York, west,	100
	30.	Rev. Jonathan Lesslie,	New Connecticut,	114 22
			Black River,	24
February	3.	Rev. Israel Brainerd,	New-York and Penn.	11 56
March	10.	Rev. David Harrower,	Vermont,	120
	2.	Rev. Salmon King,	Vermont & New-York,	88.
	9.	Rev. Erastus Ripley,	Vermont,	64
	21.	Rev. Chauncey Lee,	New-York and Penn.	20
April		Rev. Seth Williston,	Black River,	72
	17.	Rev. Israel Brainerd,	do.	40
May	11.	Rev. Calvin Ingals,	Vermont,	40
	15.	Rev. Salmon King,	N. York, Camden, &c.	30
	16.	Mr. Silas Hubbard,	Lake George,	40
	23.	Rev. Aaron Cleveland,	New-York, west,	130
	26.	Rev. John Spencer,	Pennsylvania,	40
	31.	Rev. Daniel Waldo,	New-York and Penn.	20 44
	1.	Rev. David Harrower,	N. York, Camden, &c.	42
July	8.	Mr. Silas Hubbard,	New Connecticut,	130
	21.	Rev. Abraham Scott,	do.	113 80
		Rev. Jonathan Lesslie,	Lake George,	40
	27.	Rev. Aaron Cleveland,	New Connecticut,	140
	7.	Rev. Joshua Beer,	N. York, Camden, &c.	24
	8.	Mr. Silas Hubbard,	New Connecticut,	10 17
	4.	Rev. Abraham Scott,	New-York, west,	86 15
Sept.		Rev. John Spencer,	New Connecticut,	40
	6.	Rev. Jonathan Lesslie,	do.	6 20
	11.	Rev. Royal Phelps,	New-York, west,	24
	19.	Rev. William Wick,	New Connecticut,	56
	21.	Rev. John Spencer,	New-York, west,	115
		Rev. Nathan B. Derrow,	New Connecticut,	53
	25.	Rev. Silas L. Bingham,	Vermont,	40
October	5.	Rev. Aaron Cleveland,	Lake George,	48
	11.	Rev. Daniel Waldo,	Pennsylvania,	72
		Rev. Seth Williston,	New-York and Penn.	56
	14.	Rev. John Denison,	Vermont,	40
	16.	Rev. Abraham Scott,	New Connecticut,	21 62
	30.	Rev. Ebenezer Kingsbury,	New-York and Penn.	224
		Rev. Calvin Ingals,	Black River,	88
Nov.	14.	Rev. Calvin Ingals,	do.	40
Dec.	2.	do.	do.	40
	4.	Rev. Salmon King,	Vermont,	32
	11.	Rev. Aaron Cleveland,	N. York, Camden, &c.	40
	20.	Rev. Israel Brainerd,	New-York, west,	40

1810.]

Missionary Funds.

47

Dec.	21.	Rev. Timothy Harris,	Granville, Ohio,	50
	25.	Rev. Seth Williston,	New-York and Penn.	22 95
		do.	do.	2 50
				<hr/> 3607 68 <hr/>

Other expenses in the Course of the year, viz.

Expenses attending Books to new settlements, viz.

For Magazines 9 Dolls. which was paid back to the Treasurer, and appropriated to permanent fund, as avails of the Magazine,	9
For other Books,	15 37
For binding Magazines,	10
For rent of a room in which to deposite Books,	18
	<hr/> 52
For printing and distributing Narrative,	22 37
To Andrew Kingsbury, Esq. his Salary as Treasurer,	100
To Rev. Abel Flint, his Salary as Auditor and Secretary,	100
To do. for stationary and postage.	20 64
To do. expenses, for entertaining the Trustees,	8
	<hr/> \$ 3910 69 <hr/>

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 NO. 3.
Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut in Account Current, } Cr.
 { with Andrew Kingsbury, as their Treasurer. }

To Amount of Cash paid by order of the Committee of Accts. as per statement, No. 2.....	3910 69	By balance in favor of the Society, Jan. 1, 1809,.....	32128 03
To balance, carried to credit of new Account,.....	30799 62	By donations, interest, &c. as per statement, No. 1.....	2582 28
	<hr/> \$ 34710 31		<hr/> \$ 34710 31
Amount of permanent Fund,.....	24985 49	By balance of the above Account,.....	\$ 30799 62
For current Expenses,.....	5814 15		
	<hr/> \$ 30799 62		

A. KINGSBURY, *Treasurer to M. S. of Con.*ABEL FLINT, *Auditor:*

Hartford, January 1, 1810.

A particular List of the Contributions received in the New Settlements, contained in the general Statement, No. 1.

To Rev. Erastus Ripley in Ver- mont and New-York.		To Rev. Daniel Waldo, in the counties of Wayne and Lu- zerne, Pennsylvania,	
At Stillwater,	1 50	At Palmyra,	8
Bolton,	1 75	Salem,	3 12
Of Benjamin Raymond,	1	Cherry ridge,	3 15
At Massena,	0 76	Harford,	7 40
Of Dr. Mather and Mr. Col- bourn,	1	Of Mrs. Tyler,	0 50
At Louisville,	1 88		<hr/>
Madrid,	1 97		\$ 22 17
Of Mr. Hooker, Turin,	1		<hr/>
	<hr/>	To Rev. Ebenezer Kingsbury, Of John Henry, Meredith,	
	\$ 10 86	New-York,	0 33
To Rev. Israel Brainerd in the Black River settlements,		a friend of missions,	0 12
At Turin,	\$ 1	a lady at Middletown,	0 20
	<hr/>	Conrad Coon, Milford,	0 50
To Rev. David Harrower, in New-York and Penn.	\$ 8 44	Mr. Foster, Williamsboro' Penn.	2 00
	<hr/>	John Tyler, Harford,	0 50
To Mr. Silas Hubbard in Os- wego Village,	\$ 2 50	John Hester, do.	0 50
	<hr/>	Aaron Stiles, do.	0 50
To Rev. John Spencer, in the vicinity of lake Erie,		Asa Lathrop, Bridgewater,	1 00
At Buffaloe,	8 83	a friend in Penn.	0 32
Erie,	18 20	At Sandgate, Vermont,	3 12
Greenfield,	6 12	Durham, N. York,	1 60
No. 9. Range 7.	3	Maryland,	1 40
Canadaway,	50	Worcester,	1 38
	<hr/>	Jefferson,	3 25
	\$ 86 15	Delhi,	3 00
	<hr/>	Lawville, Penn.	4 93
To Rev. Jonathan Lesslie, in the state of Pennsylvania,	\$ 6 20		<hr/>
	<hr/>	To Rev. Abraham Scott, At Charleston, Virginia,	2 07
To Rev. Royal Phelps, in the western part of the state of New-York,		Salem, Ohio,	5 00
At West Bloomfield,	2 35	Montwees, Penn.	3 10
Of a friend of missions at Avon,	1	Center, Ohio,	7 52
	<hr/>	Warren, do.	5 00
	\$ 3 35	Salem, do.	2 26
	<hr/>	Lawrence, do.	1 40
To Rev. Aaron Cleveland, near lake George,		Morristown, do.	2 44
At Bolton,	1 39	Canton, do.	3 00
Chester,	1 78		<hr/>
Mason's hollow,	2 50	To Rev. Calvin Ingals, in the Black river count- ry.	
Of Deacon Boardman,	1	At Adams,	5 05
	<hr/>	Norway,	4 37
	\$ 6 67	Of Lewis Smith, Leyden,	0 50
	<hr/>	Anne Smith, do.	0 50
			<hr/>
			\$ 10 42
			<hr/>

To Rev. Seth Williston, in New-York and Penn.		Of Abel Hart, Spencer,	1 00
At Chenango Point,	3 16	two brothers in the Dutch Settlement,	0 62
Union,	4 00	a family at Luzerne,	5 50
Owego, of James Pum- pelly,	2 00	a friend, do.	0 12
Butternatts, of a family,	0 38	William Johnson, Orwell,	0 50
Wycox,	0 40	Deacon Philips, Plymouth,	1 00
Sullivan,	1 86	a female friend of missions,	1 00
German,	4 00	Col. Swartwood, Spencer,	0 50
			<u>\$ 26 04</u>

Donations of Books.

From the Rev. Doctor Trumbull, 100 New-Haven Tracts.
 From Wethersfield Cent Society, 150 do.
 From a friend of missions, 1600 Tracts, containing short sermons and
 hymns.

Books sent to the new settlements in the course of the year.

BOUND BOOKS, viz.

- 13 Vols. Connecticut Evangelical Magazine.
- 1 Vol. Connecticut Evangelical Magazine and Religious
Intelligencer.
- 19 Washburn's Sermons.
- 12 Doddridge's Rise and Progress.
- 12 Bunyan's Grace abounding.
- 3 Trumbull on divine revelation:

 60

PAMPHLETS AND CHILDREN'S BOOKS, viz.

- 456 Sermons on Christ the bread of life.
- 60 Watts' Divine Songs.
- 50 New-Haven Tracts.
- 40 Religious Tracts.
- 25 Summary of Christian Doctrines.
- 24 Numbers Connecticut Evangelical Magazine and
Religious Intelligencer.

 715

 13196 Sent in preceding years.

 13911 Total number of Books sent to the new settlements.

OFFICERS OF THE MISSIONARY SOCIETY OF CONNECTICUT.

TRUSTEES.—His Excellency *John Treadwell*, The Honorable *Roger Newberry*, The Hon. *Asher Miller*, The Hon. *Aaron Austin*, The Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. The Rev. Messrs. *Nathan Perkins*, D. D. *Samuel Nott*, *Calvin Chapin*, *Samuel J. Mills*, *Moses C. Welch*, *Andrew Yates*.

Andrew Kingsbury, Esq. Treasurer.

Rev. *Abel Flint*, Auditor.

His Excellency *John Treadwell*, Chairman, and the Rev. *Abel Flint*, Secretary of the Board of Trustees.

Committee of Missions.—The Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. and the Rev. Messrs. *Nathan Perkins*, *Samuel Nott*, *Moses C. Welch*, *Andrew Yates*, and *Abel Flint*.

Committee of Accounts.—The Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. and the Rev. *Abel Flint*.

Fund Committee.—His Excellency *John Treadwell*, The Hon. *Roger Newberry*, The Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. and *Andrew Kingsbury*, Esq.

Book Committee.—The Hon. *Jonathan Brace*, *Enoch Perkins*, Esq. Rev. *Nathan Perkins*, and Rev. *Abel Flint*.

*General observations upon the
Prophecy of HOSEA.*

THIS prophecy appears to consist of the following general parts or subjects.

I. The first part is contained in chap. i. v. 1—5, and consists of investing the prophet with his office, and directing him to take a wife of whoredoms. This, it is apprehended, was not real, but prophetic, or a figurative representation. This lewd woman, forsaking the guide of her youth, and forgetting the covenant of her God, was designed to represent the kingdom of Israel, or the ten tribes, who had apostatized from the true God, abandoned his worship, and wor-

shipped the calves, the idols, which Jeroboam had made. In compliance with the direction, the prophet in vision took *Gomer* the daughter of *Diblaim*, who bare him a son, and the Lord said, *Call his name Jezreel*; assigning as the reason of it, *For yet a little while and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel*, v. 4, 5. How far the wickedness of Jehu in cutting off the house of Ahab in Jezreel, 2 Kings ix. 15. was retributed upon his posterity, we cannot determine, as the scriptures only inform us, 2 Kings xv. 10, that Shallum the son of Jabish conspired against Zachariah, the fourth and last

royal heir and successor of Jehu, slew him and reigned in his stead—but we are particularly informed 2 Kings xvii. 6, that in the ninth year of Hoshea king of Israel, which according to scripture chronology was 64 years from the date of this prophecy, the king of Assyria (Salmanezar) took Samaria, captivated the Israelites, and transported them to the cities of the Medes, in which this prophecy received a full accomplishment.

II. The second part begins with chap. i. v. 6, and consists of the history of the prophetess continued. She bare a daughter, and the Lord said, *Call her name Lo-ruhamah*, (not having obtained mercy,) adding as the reason, *For I will no more have mercy upon the house of Israel*—with this contrasting a gracious declaration, *But I will have mercy upon the house of Judah*—importing that he would suspend his merciful dispensations to the kingdom of Israel, but continue his protection and favors to the kingdom of Judah—The prophetess next conceived and bare a son, and the Lord said, *Call his name Lo-ammi*, (not my people) involving a sentence of total rejection—Yet connecting with it a promise of future prosperity and a gracious restoration.—*Yet the children of Israel shall be as the sand of the sea—and it shall come to pass, that where it was said, Ye are not my people; there it shall be said, Ye are the sons of the living God*—adding an assurance that the kingdoms of Judah and Israel should be united under one common head and enjoy a state of great prosperity and peace. *After that shall*

*the children of Judah and the children of Israel be gathered together, and appoint them one head (Christ the spiritual David, chap. iii. 5,) and they shall come up out of the land; for great shall be the day of Jezreel.**

This, it is presumed, comprises the whole prophecy in miniature. The next chapter, it will be perceived, is an amplification of these subjects, variously represented, and more minutely expressed. Chap. ii. v. 1. *Say ye to your brethren, Ammi; and to your sisters, Ru-hamah.* (v. 2. *Plead with your mother, the kingdom of Israel represented by an adulterous woman*)

* The subject requires a sense to be affixed to *Jezreel*, in this place, different from v. 5, where it denoted the city in which Ahab erected his palace. According to that import the sense of text will be, *Great shall be the day of Ahab's city when the two kingdoms shall be united, which is remote from the subject, obscures and diminishes the sense of the text*—but if we understand *Jezreel* according to its original meaning, which Hebraicians inform us, signifies, *The seed of God*—it will harmonize with the theme, exhibit and impress the subject of the text. When in the place where it was said, *Ye are not my people*, it shall be said, *Ye are the sons of the living God*; then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and shall come up out of the land: for great and marvellous, shall be the day of Jezreel, God's seed, sons, or people—For behold the days come, saith the Lord, that it shall be no more said, *The Lord liveth that brought up the children of Israel out of Egypt*; but the Lord liveth that brought the children of Israel from the north, and from all lands, whither he had driven them; and I will bring them again into their land that I gave to their fathers. Jer. xvi. 14, 15.

plead, for she is not my wife, neither am I her husband—Let her put away her whoredoms out of my sight, and her adulteries from between her breasts—let her forsake all her idolatries,—v. 3, *lest I strip her naked as in the day that she was born*, deprive her of all her privileges, and make her a dry land and slay her with thirst, reduce her to a most distressed and afflicted state—v. 4, *And I will not have mercy upon her children, for they are the children of whoredoms*, born of idolatrous parents and educated in idolatrous practice, v. 5, *For their mother hath played the harlot, and done shamefully—hath forsaken her covenant God and spiritual husband and prostituted herself to idolatry—for she said, I will go after my lovers, idols, that gave me my bread and my water, my wool and my flax, my oil and my drink—*Ver. 6, *Therefore, behold, I will hedge up her way with thorns and make a wall that she cannot find her paths*, effectually obstruct and confound her in all her idolatrous exertions and pursuits. Ver. 7, *And she shall follow after lovers, idols, but she shall not overtake them, and she shall seek them but she shall not find them; then, disappointed in all her expectations from idols, and her idolatrous spirit subdued, she shall say, I will go and return to my first husband, the Lord my God, for then, when I worshipped and served him, was it better with me, than it is now—*Ver. 8, *For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold which they prepared for Baal—*ascribed and consecrated to idols. Ver. 9, *Therefore will I return*

and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax, given to cover her nakedness. Ver. 10, *And now will I discover her lewdness, idolatry, and expose her to poverty and shame, in the sight of her lovers, and none shall deliver her out of my hand.* Ver. 11, *And I will cause all her mirth to cease, her feast-days, her new moons, and her sabbaths and all her solemn feasts—*put an end to all her religious rites and worship. Ver. 12, *And I will destroy her vines, and her fig-trees, whereof she said, These are the rewards that my lovers, idols, have given me, for the worship with which I have served them, and I will make them a forest and the beasts of the field shall devour them.* Ver. 13, *And I will visit upon her the days of Baalim, punish her for worshipping idols, wherein she burnt incense to them, and decked herself with her ear-rings and her jewels, and she went after her lovers, idols, and forgot me saith the Lord.*

What is all this, divested of metaphors, but an impressive representation of the horrid impiety of the Israelites or kingdom of Israel, under the similitude of a lewd woman, in revolting from the Lord their God, adopting and persisting in idolatrous worship, with a solemn declaration, that he would correct them for it, effectually confute their error in ascribing to their idols the blessings which he had conferred upon them, and convince them that he was their only protector and benefactor—that he would accomplish these effects by inflicting

his judgments upon them—and has not this declaration been verified and illustrated in that series of calamities and their consequent effects, which he inflicted upon them by the Assyrian monarch, 2 Kings xvii. who slew their men with the sword, destroyed their cities, captivated their inhabitants, and transported them to the cities of the Medes, making them exiles among the nations, an execration, a hissing and a reproach, and their land a desolation, an astonishment and a curse unto this day.

Having announced God's judicial process against the Israelites for their idolatrous wickedness, the prophet proceeded to predict a happy reversion of their abject condition. Ver. 14, *Therefore because of her impious idolatry, behold, I will allure her and bring her into the wilderness, into a destitute and afflicted state, and in that will speak comfortably unto her.* Ver. 15, *And I will give her vineyards from thence, and the valley of Achor, of trouble, for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt, will restore her ancient prosperity and replenish her with joy and gladness.* Ver. 16, *And it shall come to pass at that day, saith the Lord, that thou shall call me Ishi, My husband, and shall call me no more Baali, My Lord.* Ver. 17, *For I will take away the name of Baalim out of her mouth; and they idols, shall no more be remembered by their names, for I will totally extirpate all idolatry from the children of Israel.* Ver. 18, *And in that day will I make a*

covenant for them with the beasts of the field—and break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely. Ver. 19, *And I will betroth thee unto me forever, and a most endearing relation and kind affection shall subsist between us: yea I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.* Ver. 20, *I will even betroth thee unto me in faithfulness: and thou shall know that I am the Lord.* Ver. 21, *And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens and they shall hear the earth; ver. 22, And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.** Ver. 23, *And I*

* Ver. 21, 22. are a personification, representing the heavens and earth as possessing reason and speech. The figure supposes a time of drought and distress, and may have been taken from the famine in the days of Ahab, 1 Kings xvii. xviii. Chap. when the distressed inhabitants of Jezreel cried to the corn, wine and oil, to relieve and refresh them, and these cried to the earth to nourish them, and the earth cried to the heavens to distil their showers, and the heavens cried to God, the father of the rain. Now saith God, it shall come to pass in that day, I will hear the heavens and they shall gather clouds, and the heavens shall hear the earth, and distil their showers, and the earth shall hear the corn, and wine, and oil, and afford a rich supply, and they shall hear Jezreel, and relieve my distressed and fainting people.

As this whole chapter is metaphorical, we may understand this figuratively, and according to the original signification, Jezreel, to denote God's seed, or people; and this passage will import that the Israelites will be importunate for divine

will sow her unto me in the earth, multiply and bless her exceedingly; and I will have mercy upon her that had not obtained mercy, the Israelites whom I have signally punished; and I will say to them who were not my people, whom I rejected, Thou art my people; and they shall say, Thou art my God. Compare with Chap. i. 10, 11.—

As the preceding part of the Chapter described the wickedness of the Israelites, and the judgments God would inflict upon them for it; this exhibits a wonderful display of mercy in turning their captivity, relieving them of their distresses, restoring them to their ancient relation to God, extending to them the expressions of his peculiar favor, and blessing them with great peace and prosperity.—Chapter third is a repetition of the prophecy by another similitude. *The Lord said unto me, in vision, Go love a woman beloved of her friend, yet an adulteress, according to the love of the Lord towards the children of Israel, who look to other Gods, and love flagons of wine. So I bought her to me for fifteen pieces of silver.—And I said unto her Thou shalt abide for me many days, and thou shalt not play the harlot, and thou shalt not be for another man, so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod,*

influence typified by rain, and that in answer to their requests, God will pour water on the thirsty, and floods on the dry grounds—his Spirit on their seed and his blessing on their offspring.

and without a teraphim (compare with Chap. ii. ver. 11.) Afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter days.

The emphasis in this similitude, is obviously to be placed upon *many days*, *thou shalt not be for another man*, to denote the term that the Israelites should continue in the wilderness, in a depressed and abject state, for an extended period, *many days*, and the manner in which they should subsist—not for another man—and how exactly hath the event corresponded with the prediction, as they yet continue so far as we have any knowledge of them in a depressed and dispersed state making a term of more than 2500 years—and how wonderful it is that through this long protracted period they have not been for another man, have had neither king nor prince, have been neither absorbed by any other people, nor incorporated with any kingdom—and have been without a sacrifice, without an image, and without an ephod—have neither priesthood nor religious rite, neither embrace the religion of any nation, nor perform the institutes of their own.† Surely

† According to the laws of Moses, the religious rites which he prescribed for the Israelites were restricted and might be performed only in the city which the Lord their God should choose, upon his altar and by the agency of the priesthood. As the Israelites and Jews have long since been ejected from the promised land, they are as disabled from performing the rules of their own religion, as they are indisposed to embrace the religion of other nations.

the finger of God is in this !

To this is added the gracious promise, afterwards shall the children of Israel return and seek the Lord their God, and David their king ; and shall fear the Lord and his goodness in the latter days.

The subsequent part of the prophecy is supposed to be an amplification of the subjects contained in these figures, describing the idolatry and aggravated wickedness of the ten tribes, under the denomination of Ephraim and Israel—pronouncing severe threatenings against them, as Chap. iv. 9, *I will punish them for their ways, and reward them their doings—* 9, 12, *I will meet them as a bear robbed of her whelps, and I will rend the caul of their heart, I will devour them like a lion—* describing their abject state under the execution of these threatenings, as chap. v. 9, *Ephraim shall be desolate in the day of rebuke—* ix. 12, *Woe also to them when I depart from them—* viii. 8. *They shall be among the Gentiles as a vessel wherein is no pleasure—* ix. 17, *They shall be wanderers among the nations—with intimations of their penitent reflections.* Chap. vi. 1, *Come and let us return unto the Lord, for he hath torn and will heal us ; he hath smitten and will bind us up,*—more pathetically expressed, Jer. xxxi. 18, *I have surely heard Ephraim bemoaning himself ; thus thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke ; turn thou me and I shall be turned, for thou art the Lord my God.* Chap. xiv. 2, *Take with you words and say, Take away all iniquity, and re-*

ceive us graciously.—Ashur shall not save us—neither will we say any more to the work of our hands, Ye are our Gods,— ver. 8, *Ephraim shall say, What have I to do any more with idols—* concluding with promises of great mercy. *I will heal their backsliding, I will love them freely ; for mine anger is turned away from him. I will be as the dew unto Israel ; he shall grow as the lily—his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.*

We now have the plan and process of the prophecy. Similar to other prophecies, the grand subject of it is comprised in the first type in the prophet taking a wife of whoredoms, and children of whoredoms, representing the idolatrous apostacy of the ten tribes, or kingdoms of Israel, their rejection, captivity and dispersion—succeeded by the promise of a gracious restoration to God's favor, and their ancient prosperity. Chap. i. ver. 6, to the end. We have the same subjects more clearly exhibited by metaphors in chap. ii. iii. and described in direct simple terms in the subsequent part of the prophecy. Of their idolatry and dispersion we have authentic evidence in the holy scriptures, supported by events and facts to a demonstration ; and is not the execution of the threatening a convincing evidence of the certain bestowment of the promised favor ?—If this were not conferred in the return from the Babylonish captivity ; and to this their present state, combined with the Jews, without a king, without a prince, without a sacrifice, without an image, without an

ephod, and without a teraphim, is an insuperable objection:— we may confidently infer the complete accomplishment of this merciful promise in God's appointed time, when the children of Judah, and the children of Israel shall appoint them one head and shall come up out of the land: and that great will be the day of Jezreel.

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On Perseverance in Prayer.

NO. II.

(Continued from Vol. II. p. 461.)

HAVING considered in the preceding number, what waiting upon God for mercy implies; and having shown why saints should persevere in this duty; it is now proposed to offer several reflections, which naturally arise from a review of the subject.

1. From the considerations which have been mentioned, it is not strange that saints have persevered in waiting upon God for mercy. Abraham persevered in pleading for Sodom and Gomorrah, and the cities of the plain. Jacob continued to plead with God through the night. When the day was breaking, though he was required to desist, he persevered until he obtained the blessing he sought. Moses cried unto God for Israel until he prevailed, though God had commanded Moses to let him alone. The Psalmist said, "As for me, I will call upon God. Evening and morning and at noon will I pray and cry aloud." Isaiah said, "For Zion's

sake will I not rest, and for Jerusalem's sake will I not hold my peace, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." When the people of God were in captivity, and in the most gloomy and discouraging circumstances, Daniel persevered in fervent supplications for their restoration and prosperity.—

When the Lord Jesus Christ was on earth, he gave himself to prayer. He spent whole nights in offering unto God "prayers and supplications with strong crying and tears."—

The first ministers of the gospel resolved to give themselves continually unto prayer and the ministry of the word. The apostle speaks of himself and his Christian brethren as "praying night and day exceedingly." Anna, the prophetess, "departed not from the temple, but served God with fastings and prayers night and day." In later times many saints have persevered in offering unto God the most fervent and importunate supplications. John Welsh, a minister in Scotland, of twenty-four hours usually gave eight hours to prayer. He also spent many days in fasting and prayer for the condition of the church. It was his practice in the coldest nights of the winter to arise for prayer. Often in the night his wife found him lying upon the ground, weeping and wrestling with the Lord. He used to say he wondered how a Christian could lie all night without arising to spend some of the time in praise and prayer. This man is one of many, who have been distinguished by

their perseverance in waiting upon God for mercy. God has blessed the church in New England with such saints, as have wrestled and prevailed in prayer and supplication.

Every one may easily know with what constancy and importunity, Edwards and Brainerd, Susanna Anthony and Hopkins, persevered in calling upon the name of the Lord. The conduct of such persons appears neither unaccountable nor unreasonable, in view of the preceding observations. For it is evident that there are the most urgent and powerful reasons to persevere in waiting upon God. It is not then surprising that saints have, in many instances, prayed always with all prayer and supplication, in the Spirit, and watched thereunto with all perseverance.

2. Since there are such reasons, why saints should persevere in prayer, they who do not are highly criminal. There are many, who think they are Christians, although they generally indulge themselves in a prayerless frame of spirit. By various pretences they endeavor to justify their conduct. Some imagine they are not bound to pray, unless they have a spirit of prayer. When they do not enjoy what they call freedom in addressing God, they continue in a slothful and prayerless state, without any great conviction of sin. But every person is bound always to have a spirit of prayer, and a prayerless heart is highly criminal. In some persons a disposition to pray seems to arise and decline with appearances. If

appearances are promising they are engaged. If appearances are unpromising they fall into discouragement and stupidity. As their feelings correspond with appearances, they justify their conduct, and do not feel guilty though they cease to pray. Some seem to imagine that they cannot be justly expected always to persevere in calling upon God. If occasionally they have some fervency in prayer, they look upon themselves with complacency. They commend themselves for having a spirit of prayer at some seasons, rather than condemn themselves for not watching unto prayer with all perseverance. —Some professors seem to be greatly enlivened when they associate with others, who are accounted lively Christians; but when alone they are dead and prayerless. Some seem deeply affected in social prayer, and love to show the tears which they shed; but never have any ardency of devotion in secret. Some are engaged, when there is a revival of religion, and are affected when they see others deeply impressed; but in different circumstances appear to be of a carnal and worldly spirit. Such persons commonly have no deep sense of their criminality, although they do not persevere in waiting upon God. Many profess to think they are so unworthy and undeserving that they cannot expect to receive any great favors. Therefore they do not greatly blame themselves for restraining prayer. These various imaginations and circumstances serve to hide the iniquity of the heart, and prevent persons from seeing their great

criminality in refusing to persevere in waiting upon God. But whatever any may imagine, and in whatever circumstances any may be placed, the reasons which have been mentioned bind every person always to pray and not to faint. And every one, who does not persevere in waiting upon God, is exceedingly criminal.

3. Since there are good reasons why saints should ever wait upon God for mercy, they ought ever to offer good reasons why God should bestow the mercies they ask. They never ought to ask any favor of God, unless there be some good reason for his granting it. God will give every reason, which can be urged in favor of any petition, its full weight. If persons would be heard and answered, when they call upon God, they should offer such petitions as can be supported by important and decisive reasons. Since we ought ever to implore the mercy of God, there are always good reasons why God should show mercy to his saints. In prayer, then we ought not merely to use words, or merely to have our affections greatly excited, or to offer our petitions in a very earnest manner; but we ought to fill our mouths with arguments in favor of our requests. We ought to plead with God and be able to give some reason for his granting every petition we offer. If we examine the prayers of saints, which are recorded in the bible, we shall see that these prayers were enforced by weighty reasons. Their prayers and petitions are accompanied by arguments fully expressed, or plain-

ly implied. Their prayers were always suited to their characters, circumstances and necessities; and they were always effectual and prevalent. But many addresses to God, which are called prayers, are wholly unmeaning. They are not suited to the characters, and circumstances, and necessities of the persons, who profess to pray. No reason can be given why such prayers and petitions should be answered. Indeed some persons ask favors of God without thinking of assigning any reason, why the favors should be granted. But every one ought to have a good reason, why God should grant the mercies he asks; as there are always good reasons, why every one should ask mercies of God.

4. From what is implied in waiting upon God for mercy, there is reason to fear that there is much hypocrisy in many persons, who profess to perform this duty. If we profess to ask the mercy of God, when we do not feel that we are unworthy and ill-deserving creatures, we are guilty of hypocrisy. We are guilty of hypocrisy when we profess to ask for mercies, which we do not hope to receive. We are guilty of hypocrisy when we profess to ask favors of God, without relying simply and entirely upon his mercy for what we ask. We are guilty of hypocrisy, if we have not an ardent desire for the favors we ask, when we profess to implore the mercy of God. And when we profess to wait upon God for mercy, and can assign no reason for his bestowing the favors we ask, we are guilty of hypocrisy. Is

there not then reason to believe that many persons who profess to implore the mercy of God in the solemn assembly, in the family, and even in the closet, are guilty of much hypocrisy? Every one, who knows the plague of his own heart, will readily confess and lament that he is greatly hypocritical, even while he professes to wait upon God for mercy.

5. It is much to be lamented when saints do not persevere in the duty of prayer. They are sometimes impatient of looking to God, and turn their eyes to creatures for needed favors. They are often more insensible and regardless of the duty of prayer, than of other religious duties. Churches and individuals decline as to the spirit of prayer, when a declension in other respects is not very perceptible. But however churches and individuals may persevere in other respects, if they cease to wait upon God in prayer, their state is very lamentable. For they refuse to perform the duty, on which the life of religion depends, and which is enforced by the most powerful considerations. The prophet Isaiah was grieved, when he saw that notwithstanding all the sins, and distresses, and necessities of his people, they were not engaged in imploring the mercy of God. He said unto God, "There is none that calleth upon thy name; there is none, that stirreth up himself to take hold of thee." When the church was in captivity, Daniel lamented that they did not pray unto God, although their iniquities and calamities were exceedingly great. He

says, "All this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand thy truth."

When it is considered with what importunity and perseverance saints should wait upon God, it appears that we ought to be distressed and to mourn when they cease to watch unto prayer.

6. The perseverance of saints in imploring the mercy of God, is highly pleasing. Christians feel the least guilt, and experience the purest joy, when they maintain a watchful and prayerful spirit. They appear the most excellent and amiable in the eyes of their Christian brethren when they live near to God, and "while under the shadow of the Almighty." God is the most pleased with his people, when they call upon his name with the greatest freedom and constancy. "The prayer of the upright is his delight." Christ says to the church,—*"Let me hear thy voice; for sweet is thy voice."* There is nothing on earth so excellent and pleasing as the prayers of the saints. They ascend to heaven and are preserved in golden vials as precious odours; as it is written "golden vials full of odours, which are the prayers of the saints." With great propriety the first sinners of the human race are described as saying, "What better can we do than prostrate fall before him reverent; and there confess humbly our faults and pardon beg; with tears watering the ground, and with our sighs the air frequenting, sent from

hearts contrite, in sign of sorrow unfeigned and humiliation meek?" Nor ever are their fallen children better employed, than when they are imploring the mercy of God through faith in Emmanuel.

7. The persevering supplications of saints will be very prevalent. What is enforced by the most powerful considerations cannot be done without the greatest efficacy. In the holy scriptures prayer is declared to have a powerful influence. God is represented as being overcome by the prayers of his people, and as obedient to the commanding influence of holy supplications. In answer to the cries of his saints how often has God rent the heavens and come down, and caused the mountains to fall down at his presence! Christ "spake a parable to this end, that men ought always to pray and not to faint; saying—There was in a city a judge who feared not God, neither regarded man: and there was a widow in that city, and she came unto him, saying, avenge me of mine adversary. And he would not for a while; but afterward he said within himself, though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, hear what the unjust judge saith. And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." "The effectual fervent prayer of a righteous man availeth much."

8. What has been said ought to induce the impenitent to implore the mercy of God. None has a right to imagine that the duty of waiting upon God is what he is not bound to perform. Every one is bound by the strongest bonds, and urged by the most powerful motives, to cry unto God for mercy. All the reasons which urge saints to persevere in waiting upon God for mercy, urge sinners to repent and implore the mercy of God. Can the impenitent then still refuse to pray? Their need of mercy should induce sinners to pray. They ought to be induced to pray by the command of God. They ought to be induced to pray by his gracious promises. The mercy which God has shown to all who have called upon his holy name, should induce sinners to pray. They ought to be induced to pray by considering the great blessings which God is able and willing to bestow upon every one, who implores his mercy. When the wicked consider that during their endless existence they can never have the least favor without mercy, how can they refuse to pray? Are not the eternal and immense joy and glories of heaven worthy of one penitent and believing prayer? Let the impenitent think of their labors and anxieties for the trifles of time. But "what shall it profit a man to gain the whole world and lose his own soul?" Unless sinners implore the mercy of God, their souls will be for ever lost. Will they then implore the mercy of God? or will they perish without remedy? Let them decide without delay; and form a de-

cision, which you will approve in the hour of death. Now form a decision, which you will approve in the day of judgment. But your consciences now determine what you ought to do. If you refuse to do it, your own consciences will condemn, and torture your souls forever. If you now implore the mercy of God you shall be saved. But if you despise his mercy, you must forever endure his holy wrath. Heaven and hell are presented to your choice. You must choose. And you must abide the endless and immense consequences of your choice !

Finally, let saints be excited to persevere in waiting upon God for mercy. Consider my brethren, how other saints have waited upon God with perseverance. Consider your own criminality, if you do not so persevere. You may always fill your mouths with arguments in favor of such requests as you ought to offer. You have been greatly hypocritical when you have professed to implore the mercy of God. It will be greatly to be lamented, if you do not now engage and persevere in calling upon the name of the Lord. It will be most pleasing on all accounts if you do so persevere with fervency and fidelity. Your prayers will be effectual and prevalent. Multitudes who will not implore the mercy of God for themselves, demand your pity and your prayers.

SERAIAH.

On the duty of People to pray for their Minister.

CHRISTIANS are bound to pray without ceasing.— They are bound to intercede with God through Christ, not only for themselves, but also for others. And certainly ministers of the gospel need as large a share in their prayers as any description of persons. The scriptures command men to be fervent and importunate in their supplications to God for the ministers of the gospel.

Let the churches of Christ, and each of the individuals who compose them, be urged to pray for ministers in general, and their own in particular.

This duty, there is reason to fear, is too little regarded. Does not a comparative indifference to Christ and the success of the gospel, benumb the religious feelings of too many professing Christians ? They are more anxiously concerned about other things than about religion.— Hence, they are not fervent in prayer for their minister : nor do they cry, *O Lord, revive thy work !*

It sometimes happens that young converts, having been exceedingly edified by their minister,—conceive that he is possessed of the most shining gifts and graces ; that no one equals him ; hence they are apt to place a very undue dependence on him and his labors. This is carnal confidence, and it disposes them rather to idolize than to pray for him, and to enter the sanctuary, looking more to the man than to God. But this is not the way to please God, or grow in grace.

In every congregation there are a few, at least, of the direct opposite temper. These are prejudiced against their minister. They are more disposed to find fault with him, than to pray for him. It is most unhappy for them that this should be the case. It is a disposition which ought not to exist. It needs to be rooted out. May the Spirit of God root it out of all our churches, and dispose the members thereof to strive together in their prayers for him who labors among them in word and doctrine.

Brethren, there is much reason for prayer to God in behalf of your minister. Make God's word the rule of your requests. Whatever God has commanded his ministers to do, you are bound to pray that yours may have grace to perform: and whatever God has promised them, you are to request that yours may enjoy. Remember him at the throne of grace, as a private Christian, imploring God, that he may be eminently pious, and be kept from error in principle and practice. This is necessary, because ministers are but men. They are as liable to sin, and to imbibe error, as other Christians. Their misconduct too, is peculiarly injurious to the cause of religion. These truths should excite you to pray for them. And you should intercede for them in their official capacity as *the messengers of the Lord of hosts*.

Humbly beg of God that your minister may faithfully and boldly preach the gospel, improving the liberty and the opportunities he may enjoy. A minister may be said to preach boldly, when

he declares the *whole* counsel of God, without reserve; when he explains and enforces the doctrines of grace; points out and insists on the duties of morality; and describes the character, and final state of the believer and the unbeliever, without partiality. Prayer is necessary that your minister may be such an one.

You should also pray that God would direct him to suitable passages of scripture as the foundation of his sermons. The choice of texts and subjects is one very important and difficult part of his employment. Besides preaching the general doctrines and duties of the gospel, particular providences should be observed and improved; the various circumstances of his people at large, and the experience of individuals in particular, require attention and investigation. Many of these are kept secret by those immediately concerned, so that God alone is acquainted with them; therefore, you need to pray God to influence his mind to discourse on them seasonably.

You are to intercede with God, that your minister may have wisdom and utterance to conceive, and speak of every subject in a just and proper point of view. Is it not of importance, that he speak according to the divine oracles, *rightly dividing the word of truth*? In order for this, he must study attentively the bible, and be divinely illuminated and directed. If you wish to have him aim only at the glory of God in the conversion and edification of precious souls, you will pray much for him. Oh, strive earnestly

with God, that his labors in the ministry may be successful ; that he may be instrumental of alarming careless sinners ; of detecting hypocrites ; of exposing error ; of drawing souls to Christ, and of building up believers in the most holy faith.—It is discouraging to a minister to labor in vain—pray, therefore, that the work may prosper under his hands.

Whoever is indisposed to pray for his minister, has evidence that he is an enemy to the cause of Christ—to the welfare of his own soul, and to the comfort of ministers. Every true Christian has an heart fervently disposed to pray for him whom God has sent to preach good tidings to perishing sinners. His work is difficult, and consequences of infinite moment depend on it.—These he realizes, and could Christians witness his sighs and groans before God in secret, they would own that he deserves their prayers.

Who professes to have religion, and yet is negligent or formal in this duty ? Can such be a friend of Jesus ? By no means.

Christians ! duty calls on you to exert yourselves in prayer, and in every other gospel way, to promote the happiness of your minister ; the spiritual advantage of individuals ; the comfort of the church to which you severally belong ; and the glory of God in the world. Plead then in behalf of your minister, for all the success of the ministry is entirely dependent on God. Without his efficiency, no sinner can be converted ; no mourner comforted ; no saint edified. If you

do not wrestle with God for him, his mouth may be stopped ; his usefulness terminate ; or he may be taken from you. Besides, it will gratify your pastor, if you will remember him in your prayers. All good ministers request and value their peoples' prayers. It affords them happiness to be among a praying people. It very much encourages their hearts in their work, and strengthens their hands, to believe they have the earnest and daily prayers of their flock. It also yields happiness to the very persons who thus pray for their minister.—They who neglect this duty, cannot expect that God will bless them, or their families.—Let all who read this, see that they pray for all the ministers of Christ, and in particular for their own.

NEOS.

On Redemption.

NO. I.

GOD is a being of infinite perfection. The knowledge and enjoyment of such a being must constitute the highest happiness of intelligent creatures. They who love God desire that his character may be manifested in the fullest and clearest manner. How far God may manifest his character can never be known by his rational creatures, only from what he has done, and from what he has said. In creation and providence God has given decisive evidence of his existence and perfections. He has also proclaimed his

name, and declared that all intelligent beings shall see his glory. His glory he has determined to manifest through the work of redemption. The nature and the design of this work are plainly taught in the holy scriptures. In no other part of the sacred volume are they more fully taught than in the epistle, which the apostle wrote to the saints at Ephesus. In this epistle he clearly states the origin, the nature and the design of the great work of redemption. He says, "God, who is rich in mercy, for his great love wherewith he loved us, even when we are dead in sins, hath quickened us together with Christ; (by grace ye are saved,) and hath raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus." By "the exceeding riches of his grace," must be intended the greatest extent of divine grace. This is to be shown in the ages to come through the redemption of the church. Through the redemption of the church, God will forever display his grace in the highest degree. To illustrate this sentiment it may be well, first, to consider the divine conduct in effecting the work of redemption; and then, to show, that through the redemption of his people God will forever display his grace in the highest degree.

Let us, first, consider the divine conduct in effecting the work of redemption.

1. God formed the plan of

this work in eternity. In the epistle to the saints at Ephesus, the eternal purpose of God respecting the redemption of the church is asserted in the fullest and plainest manner. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved;—in whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will; that we should be to the praise of his glory." Again in the same epistle it is written, "to the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord." Unto the church of the Thessalonians the apostle writes, "We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." To the saints at Rome it is written, "And we know that all things work together for good to them that love God, to them

who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." In such a plain and decisive manner the Holy Spirit declares that God, in eternity, formed the purpose of redeeming the church.

2. To effect the redemption of his people God gave his well-beloved Son to make an atonement for sin by dying on the cross. As all mankind are sinners by nature, they are condemned by the law to endless punishment. From such a punishment no one of the human race could have been saved without an atonement for sin. Unless such an atonement had been made, the work of redemption could never have been accomplished. Having formed the plan of this work, God was pleased to give his Son to be the foundation on which the whole work should rest. "Therefore thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." This foundation is the Lord Jesus Christ. It is written, "Other foundation can no man lay, than what is laid, which is Jesus Christ." Christ is the foundation of the church, as it is through the atonement, which he has made by his death on the cross, that every one, who is saved, obtains the forgiveness of his sins. Hence

the apostle says—"Feed the church of God, which he hath purchased with his own blood." And the apostle Peter says to Christians, "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, but with the precious blood of Christ." John says "herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins."—The Lord Jesus Christ declares, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In giving his Son to death for the sins of his people, God laid an immovable foundation for the redemption of the church.

3. God gives the Holy Spirit to apply to the elect the benefits of the atonement. Though an atonement be made for sin, and salvation be freely offered to sinners, such is the desperate and malignant depravity of their hearts, that they refuse this kind and gracious offer. All then must have perished, unless their hearts were renewed. To effect the renovation of his people, the Holy Spirit is given. It is written "according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit." And again, "The love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us." To his Christian brethren the apostle says—"Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also

in power, and in the Holy Spirit, and in much assurance." The special and invincible influence of the Holy Spirit is as necessary to effect the work of redemption as the atonement for sin. Through the powerful grace of the Holy Spirit, the redeemed, though by nature dead in trespasses and sins, are quickened and united to the Lord Jesus Christ by faith in his name. Being renewed in the temper of their minds, they repent of all their sins, and accept salvation as it is freely offered in the gospel. Though all mankind naturally hate the Lord Jesus Christ, and the way of life through his death; yet every one, who is included in the covenant of redemption, is caused by the Holy Spirit to experience the saving efficacy of Emmanuel's blood.

4. God preserves his people through all their conflicts and sufferings in the present life. Before they are quickened by the Holy Spirit, they are insensible of the desperate wickedness of their hearts. But being enlightened and quickened, they see and feel the strength & malignity of their evil affections. They then perceive that they are altogether as an unclean thing, and that all their righteousness are as filthy rags. Often too are they brought into captivity by the law of sin, which is in their members. In view of their past transgressions, and their present iniquities, they are sometimes filled with fearful apprehensions, and sink into deep discouragement. While they are suffering from the evils which exist in their own hearts, they are tempted

and ensnared by the deceitful allurements of the world. By the unbelief, the vanity and impiety of the impenitent, their hearts are wrung with sorrow and their eyes filled with tears. They are also greatly oppressed by the infirmities and offences, the temptations and burdens of their Christian brethren. And they are ever exposed to the subtle devices and violent attacks of their adversary, the devil, who goeth about as a roaring lion seeking whom he may devour. Besides God visits their transgressions with a rod, and their iniquities with stripes. They frequently fear that God will no more be favorable to their souls, and that his tender mercies are clear gone forever. Often can the distressed and deserted Christian adopt the words of the Psalmist, "I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried, mine eyes fail while I wait for my God. Mine iniquities have gone over my head, as an heavy burden: they are too heavy for me. My heart panteth, my strength faileth; as for the light of mine eyes it is also gone from me." They are so filled with trouble, and so oppressed with guilt, and so beset with temptations, that sometimes they are almost induced to sink into total and final despair. But though they grieve the Holy Spirit, and provoke God to anger by their unbelief and impatience, yet in all their afflictions he is afflicted. He hears every sigh that escapes from their hearts. He puts all

their tears into his bottle. Even the very hairs of their heads are numbered. And will he suffer his children to be tempted above that they are able, but will with the temptation also make a way to escape. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Through all their temptations and sufferings God preserves his people, until their dangerous and painful warfare is accomplished.

5. In effecting the work of redemption, God wholly sanctifies all the members of his church. The apostle says to Christians—"This is the will of God even your sanctification." Again he says, "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Again it is written, "He, who hath begun a good work in you, will perform it until the day of Jesus Christ." All mankind are naturally dead in trespasses and sins. Though God quickens his people, yet in the present state they have only a few emotions of spiritual life. Their whole bodies and souls and spirits are exceedingly defiled with sin. They are very hateful. They are like diseased and loathsome bodies. If a saint have only a faint view of the divine glory, and of his own deformity, he exclaims, "Behold, I am vile. I abhor myself and repent in dust and ashes. All my comeliness is turned in me into corruption. Oh, wretched man that I am! Who

shall deliver me from the body of this death?" In the present life saints are so sinful that they taint every sacred ordinance; they defile every duty; they carry the poisonous infection into every company. One of the most eminent saints cried, "What remains of sin, and how little sanctification appear in my soul! How perverse and stubborn is my will. How dark and blind my understanding. How carnal my affections. Alas, what pride, what hypocrisy yet remain. How little faith, love, humility, repentance, new obedience, sincerity and holy conformity to God, is to be seen in my soul. So that I am even ready to cry out, I am altogether as an unclean thing, and that there is nothing but wounds, and bruises, and putrefying sores; that the whole head is sick, and the whole heart faint. Such is the remaining leprosy of sin, that I even now feel, after all the means I have enjoyed for my sanctification."* Tho' the most eminent saints have such views of their moral deformity and defilement, yet it is certain that in this life they have scarcely any conception, or conviction of the exceeding sinfulness of sin. No finite mind can ever form a complete conception of that abominable thing, which the soul of Jehovah hates. Yet from this abominable thing God wholly saves his chosen people. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a

* *Susanna Anthony.*

glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and without blemish !" The church shall be made holy even as God is holy, and pure even as Emmanuel is pure.

6. In accomplishing the redemption of his people, God brings all the members of his church to eternal glory in heaven. At the hour of death, the souls of the saints are delivered from all sin and sorrow. But their bodies are then committed to the dust, and must there remain until the resurrection.—Then their bodies will be raised and be re-united to their souls. But their bodies at the resurrection will be exceedingly changed. They will be free from every imperfection, and be perfectly beautiful and glorious. They will be fitted for the residence of their holy and blessed spirits. "The Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body." Being raised incorruptible and glorious, the whole company of the saints will be received into the kingdom of their father, which was prepared for them from the foundation of the world. Of the redeemed in glory, there will be "a great multitude, which no man can number, of all nations and kindreds, and people, and tongues. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away." All things shall then conspire to increase and perpetuate their happiness. Ev-

ery saint will behold and enjoy the perfection and glory of his redeemed brethren. They shall behold the glory of Emmanuel. And they shall forever sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever, Amen."

[To be continued.]

The Christian Justification.

THERE is no point of the Christian faith so interesting as that of our justification by the grace of God through Christ, on which so many misconceptions are formed. It is a doctrine preached to all who hear the gospel, yet very difficult to be realized by any but those, who have experimentally felt the grace of God in their hearts. All others will ascribe some merit to their own works, and when they hear good works, and a holy temper described as being absolutely necessary for salvation, they are prone to fall into the apprehension that there is something meritorious in what men can do, through which they are entitled to divine favor. Correct ideas of our justification, and the manner in which it is effected, will prevent many from being deceived in the state of their own souls, assist them to see the necessity of good works, and to place a suitable estimation on their value, at the same time, prevent them from trusting in any thing which they do, considered as

acts of obedience to the divine law.

For a correct understanding of this doctrine, the following points ought to be well considered ;

Who is he that justifies ?

It is Almighty God, the Creator and preserver of universal being, by whom the worlds were made, and who is the Father of our spirits, and the former of our bodies. It is he who exists necessarily, independently, and will forever govern all things. It is he, the everlasting God, who possesseth in himself all fullness of glory and perfection, and will forever remain the proper object of adoration and obedience. It is he who will judge his people, and be their God forever.

This being his character and these his powers, there is no one can disappoint him in his purposes, so that being justified by him, implies the greatest glory, and the highest privileges forever.

Who are the persons justified ?

It is such miserable sinners of the human race as being created with every power and opportunity to do their duty, have rebelled, broken God's equal law, and exposed themselves to the pains of eternal death.—This death consists, in the reigning power of sin, such miseries as it naturally produceth, together with such manifestations of his displeasure as will eternally evince to the universe the holiness of the divine nature and law.

The sinners who are justified, must be previously restored by the sanctifying influences

of the blessed Spirit, into a state of conformity to God, his law, and the principles of his government; also, they must by faith receive Jesus Christ as their only and all-sufficient Saviour. These are the persons who shall be justified by the gospel.

What is contained in their justification ?

It contains an eventual deliverance from all evil, and a title to all good, both natural and moral, which their natures are capable of enjoying.

The Christian sanctification and justification are distinct from each other; we must not, therefore, blend them in our apprehensions, lest we fall into dangerous error.

Sanctification is a work of God on the heart, implanting personal holiness, where all was sin before. It is begun in a renewal of the will and affections, and carried on progressively by a divine influence, through the use of means, until that perfect holiness is wrought in the mind, by which it is prepared for the kingdom of heaven.

Our sanctification is our preparation for glory to come. If we did not profess it, we could not be happy, even in the heavenly mansions, if we were admitted to that blessed place.

We therefore see that sanctification is a work of God in the heart, and always hath relation to our personal holiness: Whereas, our justification is an act of God, respecting our relation to the law under which we exist. It is a sentence of his grace, declaring us free from the condemnation denounced against all who violate

its precepts, by doing things which are forbidden, or omitting what is commanded. Sanctification is a progressive work of God within our own hearts; and from a small beginning it grows into the perfection and holiness of heaven; our justification being an act of God, in the first instance, is complete. Whatever sins have been committed, it is the determination of God that the soul shall be forgiven, and eventually glorified.

It is proper we should see what blessings are included in the gracious sentence, through which a believer is justified by God. There is pardon of the guilt of sin, both a respite from immediate retributive sufferings, and a freedom from the obligations to suffer hereafter. A remission both of the guilt and punishment in this world, and that which is to come. As the sins of men have abounded, both in number and aggravation, so the grace of God in the gospel, hath much more abounded. In the Christian justification the children of God are not only freed from punishment, but entitled to more blessings, greater privileges, and higher glories than those were from which they apostatized. In our justification by free grace, the Christian adoption is included. Those whom God forgives, he adopts as his sons and children; makes them by his covenanted grace members of his family, and entitles them to the most glorious privileges. As Christ is the Saviour and head of his people, when they become united to him by a sanctifying faith, God appoints them co-

heirs together with him, of an incorruptible inheritance. The covenant relation they bear to God is new, more dignified, more full of glory, and more durable, being established immediately on the rock of ages himself, than any which was natural, and derived through creation. The dignity of being adopted sons of God, brethren and heirs together with Jesus Christ, exceeds all present comprehension.

We ought further to consider the benefits which accompany or flow from the Christian justification and adoption.

An assurance of God's love to be eternally enjoyed. The love of God was experienced by innocent creatures in their creation; but that there was no assurance of its continuance, we learn from his having suffered many of them to fall.

Peace of conscience is another of their blessings. The difference between a guilty and accusing conscience, can never be described equal to the feelings of all those who have experienced it; and to those who have no knowledge of an approving conscience, the difference cannot be illustrated.—The most we can inform them to their own understanding is, that an approving conscience in a sense of the presence of God and actual love of his whole character, is wholly different from one which is stupid and secure.

Joy in the Holy Ghost flows from the Christian justification and adoption. And what can more fitly be called joy, than a sense of the living God dwelling and acting in the heart, to in-

struct and comfort it in all things. These benefits, with a constant increase of grace, make the believer's state all which can be desired. They are a deliverance from all evil, and an assurance of all good; they are the sum of the Christian's good hopes for eternity.

The next proper inquiry is, On whose account are the people of God justified, and what is the price paid as a purchase for the exercise of divine grace? The benefits belong to those who read, if they are Christians indeed: The grace is of God: the merits and the price of purchase are through Jesus Christ.

Through the whole sacred volume, and it is from this our opinions must be derived, all our blessings and hopes are ascribed to the grace of God, through what Christ hath done and suffered for our salvation. Every blessing we receive is a purchased gift. The purchaser freely offered himself to pay the price; the Father freely accepted what he hath done, and suffered for the redemption of his people, and the Spirit freely consented to apply, by his own power, the benefits which were purchased to the souls of the redeemed. This glorious work is all of grace, still all of purchase, so that the glory belongs wholly to God. And this purchase was made by the obedience and sufferings of Christ Jesus, of which we have a very full account. For they were first minutely foretold by the prophets; and then precisely narrated by those who wrote the history of his life.

What is the difference be-

tween being justified by the law and the gospel?

Having explained in what justification consists; the sentence of God, declaring his people free from guilt and punishment, and giving them a title to eternal life. It is not difficult to see the difference between being justified by the law and by the gospel. Those who never have sinned may be justified by the law. They have no guilt, they are under no sentence of condemnation, they are not exposed to the penalties of the commandment, but are innocent in the sight of God, and his rectitude will induce him to treat them as innocent. Far different is it with those who have sinned; they are guilty, and justly condemned by a sentence, which can be repealed only by the grace of God through the merits of Christ. The good works which they do after the first commission of sin, are no more than their duty, therefore cannot atone for any thing that is past. It is on this ground that no one can be justified by the works of the law. A criminal under a just sentence of condemnation and punishment, must be pardoned through free grace. It is on this ground that we find the solemn truth, "For as many as are of the works of the law are under the curse, For it is written, Cursed is every one that continueth not in all the things, which are written in the books of the law to do them." Again, "the just shall live by faith."—And, "Christ hath redeemed us from the curse of the law, being made a curse for us. It is not on account of any good affec-

tions of our own hearts, not even of our faith ; nor of any practical duties that we are pardoned and accepted by God. The righteousness of Christ will forever remain the meritorious ground of our acceptance.

This is a ground of justification which a sinful heart cannot relish. The sovereignty of God, and the absolute necessity of forsaking sin before we can be accepted, is humiliating. It must be humiliating to a proud and self-sufficient heart, to be wholly dependent on the righteousness of another. Self-denying to the sinful to think they cannot be delivered, even by sovereign grace, from the punishment of their past sins, without living in all newness of life. These two doctrines the sovereignty of God in forgiving for his name, his mercy, and his Son's sake, and the necessity of a sanctified temper, are most intimately united in the Christian salvation.

Why then are a holy temper and practice so necessary for salvation ? Why are these so necessary for salvation, if we can merit nothing by them ?

There are two reasons why these are necessary. It must be unfit for God to receive sinners to his favor who remain under the reigning power of sin. If it were possible, which is not the case, it would be a union of holiness with unholiness ; of infinite purity with the evil lusts and passions of sin, which deserves to be reprobated.

When God requires us to be holy as he is, it is not that we may thereby merit anything ; for a creature to merit from the

hands of his Creator God and Redeemer, will always be impossible. If God were to forgive, even on the principles of free grace, those who are opposed to his own rectitude, it would be casting a veil of uncertainty over that system of righteousness which he hath sworn, in his holiness, ever to maintain. It is equally clear, that without a restoration from sin to holiness, it would be impossible for any one to be happy in the enjoyment of God and heaven. The call of the gospel on us all, to be holy as God is holy, and to receive and obey the divine Spirit, is as necessary for our good, as it is for the glory of him who made us. Indeed, the very essence of the salvation we receive by the gospel, consists in a deliverance from sin, for when the mind is perfectly holy it will be perfectly blessed. For these reasons personal holiness, the sanctification of our natures, and the abounding of love to God and of good works, are absolutely necessary to form the Christian character in the world, and fit us for joining with the pure assembly of glory. This is our preparation for eternal life. But to return to our original subject ; the preparation and the title to that glorious state are of very distinct consideration. The preparation is a work within our own breasts, fitting us to enjoy ; but the title is by a gracious, justifying sentence of God, declaring that he will accept and forever bless his people. And in passing this sentence of grace he has a sole reference to the righteousness of Christ ; hence the innu-

merable testimonies spread through the word of God, that we are justified and have a title to divine favor through faith in Christ by a union with him, that he is our righteousness, our atonement, that we must be found in him, not having on our own righteousness which is of the law, but the righteousness which is of God by faith, and that by abiding in him, as our head and the Captain of our salvation, we shall become co-heirs, together with him, of all the blessings he hath purchased for his kingdom.

The subject teaches us the sufficiency of the Christian salvation to satisfy all the wants of miserable and guilty sinners. Propose the question, What can a sinner want? The first and most general answer will be, he wants happiness. And how must this be obtained? Certainly it must be obtained by a deliverance from sin, which, in every sense and every situation, is the cause of all the pains which he can feel; also he wants a title to his Maker's favor and the enjoyment of such objects as will satisfy his heart. Both these blessings are given in the fullest manner by the gospel. Through the power of the Spirit of Christ he sanctifies; takes away the love of sin, and restores a love of God and his commandments, produces the exercise of every Christian grace, which terminates in the practice of all good works—Both in thought and deed the soul is united to God, and to all the virtuous subjects of his dominion.

This is a preparation to enjoy all the good which exists in the

nature of God, and by the medium of his providence and works, beams forth through the immense space of his presence. Thus the soul is prepared to enjoy the greatest good.

But another interesting question arises. How doth he become entitled to the eternal enjoyment of so great a good? The mind of a fearful Christian may say, "I now feel the beginning enjoyment of a good, which, if it be continued and increased according to my capacity of receiving, will make me forever blessed. But how do I know it will be continued? God may say he will cast me off, for I know that I am unworthy, and it would be no injustice if he should do it." For the support of such fearful but sincere minds, they may view the Christian doctrine of justification by the merits of Jesus Christ and the grace of God.—Here is a title given by the solemn promise of God, to accept and pardon all who repent and believe, and come to him through his Son; a title founded on all his perfections, his justice, truth and grace; a title to all the privileges of sons; to be kept here, and glorified eternally; an assurance of his love, peace of conscience, joy in the indwelling influences of the Holy Spirit; and an increase of grace forever. And this title is not only given by the promise of infinite truth, but purchased by the blood of Christ, which is of infinite value—Christ hath redeemed all his people from the curse of the law, being made a curse for them. On this sure ground stands the title of believers to

the heavenly life. And what can be conceived more sure than this? Those who know they believe in Christ, need not be fearful. They ought to fell and confess much unworthiness, even in their best duties, and their most exalted hours of faith; but if they are built on the rock Christ Jesus, and the unfailing promise of God, they need not fear concerning the end. How fond we be of endeavouring to trust in our own righteousness! But if this were to be our standing, how exposed we should be every moment!

On this ground, all that the most established Christian could say, would be this: "Now I can stand, for my faith, repentance and love continue: but I am a creature, and creatures are in their nature mutable. Whether or not I have faith, repentance, and good works tomorrow, is uncertain, and if these fail me, I am lost forever; or suppose they continue, what have I done or what can I do to make atonement for the sins of my past life? While this is the state of a person relying on his own merits; the sincere Christian is fixed on the unshaken mount of hope. He beholds his Saviour God, both on the cross and on the throne; obeying in his life; dying in the fulness of his love; rising from the grave by his own power; interceding in heaven; sending his Spirit effectually to call and sanctify;

and returning to judge the world, and place his saints in glory. It is the mount of God on which he stands and beholds these things which can never be shaken. All this shews the sufficiency of the Christian salvation to supply the wants of miserable and guilty sinners. And why are there any who refuse the gospel salvation? But one reason can be assigned, the pride and sin of their own hearts. They are not willing to be so perfectly dependent; they prefer delivering themselves to deliverance by a Saviour, or they do not love the holy life which Christians must live. That same unholiness of nature, which breaks the law, will render men opposed to the terms of life in the gospel. This is the reason that the good news of salvation is rejected by so many in whose ears it sounds. They are instructed, they are called and warned, the love of the Father and of the Son are placed before them as motives to evangelical obedience; at the same time, they are disobedient. They fear punishment, living in daily dread of the just anger of God, still, they are disobedient. This must arise from a dislike of the manner of forgiveness, or of the nature of the Christian life, in the Christian duties which it commands, and it is probable with the latter.

T.

THE LORD'S PRAYER,

Translated into the Otaheitean language, by Rev. James Cover, one of the Missionaries at Otaheite.

The friend of missions and the philologer will we believe alike be entertained with the following specimen of the Otaheitean language, employed in conveying evangelical truth.

Medooatane no matow owye teroto t'Erye,
 Father of us who in the heavens art,
 woraa t'yoa no'oe; harremye t' areevenooa
 sacred be the name of thee; come the kingdom
 no'oe; hamane t' frowmye no'oe wawte teeneea venooa,
 of thee; make the word of thee done upon earth,
 ma eroto t' Erye: Homye maa namatow atahye
 as in the heavens: Give food to us one
 mahannara emooremye tettahyeay; tettaramye te harra no
 day following another; forgive the sins of
 matow, ma tettaramye tatow te harra no ratow terra
 us, as forgive we the sins of them that
 hamane eno ya matow; ima fwaharatyemye matow eroto
 make(or do) evil to us; don't lead us into
 te nao no wohay, amow matow my harra; na t'
 the way of error, keep us from sin; for the
 areevenooa ta 'oe eh te mannaw, eh te meannaana
 kingdom is thine, and the power and the brightness
 no mytyeroa, hofhowore, eh hofhowore, Amen.
 of goodness, without end, and without end, Amen.

Five first Verses of the 20th Chapter of John, translated by the same Person.

- 1 Puoyfuoy roa aheea fooroe t' mattamooa
 In the morning early when dark, the first
 mahannara no ataroo, myheamye Mary Magdalene
 day of seven, cometh Mary Magdalene
 ya te farre no Teesphow, eh aheena te owhye
 to the house of the dead, and seeth the stone
 hofhoyey my te farre no Teesphow.
 taken away from the house of the dead.
- 2 Ocea horromye, eh myheamye ya Simon Peter, eh
 She runneth, and cometh to Simon Peter, and
 ya terra taatahafeera, yawye Jesus wehenaro, eh ataw
 to that learner whom Jesus loved, and saith
 ya raowa, ratow teea hofhoyey te Lord rappye no te
 to them, they have taken away the Lord out of the

farre no Teeahapow, eh tatow ima etea teeheea
house of the dead, and we not know where
ratow teea toedirro yana.
they have laid him.

- 3 *Peter waharreoyyoy, eh terra taatahaceera eh*
Peter went forth, and that learner, and
wetyemye ya te farre no Teeahapow.
came to the house of the dead.

- 4 *Raowa horro torosa wahitatenno; eh te*
They ran both together; and the
taatahaceera horro nappe nappe Peter, eh
learner ran with greater haste than Peter, and
wetyemye mattamooa ya te farre no Teeahapow.
came first to the house of the dead.

- 5 *Eh oeea neemye, eh heora eroto, weheco*
And he stooping down, and looking in, saw
te faraway ahhoon toedirromye, waharre oeea
the linen clothes lying down, went he
ima eroto.
not in (read, he went not in.)



LONDON EVANGELICAL MAGA-
ZINE.

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Drury-Lane Theatre.

IT is but five months since we had to record the destruction of Covent Garden Theatre by fire. It is very remarkable that, in so short a space of time, the other principal theatre of the metropolis should be destroyed in a similar manner. On the evening of Friday, February 24, 1809, about a quarter after eleven, the fire suddenly broke out at the end of the building in Brydges Street. The flames spread with a rapidity and violence not to be described; so that, in about half an hour, every part of this building, extending near 400 feet

in length, was on fire; and before 12 o'clock, the lofty roof, and the figure of Apollo (17 feet in height) which surmounted the whole, fell with a terrible crash.

In vain did a number of surrounding engines pour in a flood of water; the neighbouring houses were indeed preserved by the efforts of the firemen; but the vast body of fire within the walls, mocked all attempts to extinguish it, or even to lessen its force. The furious flames ascending to heaven in a kind of pyramid, illuminating the metropolis and its neighbourhood for many miles around in a most uncommon degree, and resembling rather the eruption of a burning mountain than the effect of a

common fire. Indeed, the spectacle was awfully grand, especially when beheld from the bridges; and, in the judgment of perhaps a hundred thousand spectators, exceeded any thing ever remembered in this kingdom. The thick and lofty walls, being built partly with timber, gave way during the night, but fell in such a direction, as we believe, not to injure the firemen or others. Thus, in the small space of two hours, this vast edifice, which is said to have cost 200,000*l.* besides the scenery, machinery, wardrobe, &c. was reduced to a glowing heap of ruins!

In reflecting on this catastrophe, we cannot avoid calling to mind a circumstance respecting its erection in 1794. To expedite the work, the completion of which was so ardently desired by the lovers of pleasure, the managers scrupled not to set at open defiance the laws of God and the country. It is well remembered, that crowds of workmen were openly employed about the building, even

to the annoyance of pious persons, who were passing that way to their respective places of worship. This nuisance was in vain complained of; but religious persons said, "This house can never prosper!"

Besides the evils ordinarily connected with a play house and its entertainments, there has been too much reason to complain of some recent performances, imported from the German school, injurious to good morals as well as to religion; and the indecencies allowed in the lobbies, have been often referred to in our newspapers and other prints, even by those who are advocates for theatrical amusements.

There is one circumstance which it would be unpardonable in us not to mention. We refer to those vain and presumptuous boasts which were uttered on the stage in the epilogue composed by Mr. Colman, and spoken by Miss Farren (now the countess of Derby) on the night of opening the new theatre.

'Our pile is rock, more durable than brass,—

Our decorations, gossamer and gas;

Weighty, yet airy in effect,—our plan

Solid, though light,—like a vain alderman:

'Blow wind, come wreck;' in ages yet unborn,

'Our castle's strength shall laugh a seige to scorn.'

The very ravages of fire we scout,

For we have wherewithal to put it out:

In ample reservoirs our firm reliance,

Whose streams set conflagration at defiance.

Panic alone avoid, let none begin it,—

Should the flame spread, sit still, there's nothing in it,

We'll undertake to drown you all in half a minute.

Behold obedient to the prompter's bell,

Our tide shall flow, and real waters swell,—

No river of meandering pasteboard made;

No gentle tinkling of a tin cascade;

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No brook of broadcloth shall be set in motion ;
 No ships be wreck'd upon a wooden ocean ;
 But the pure element its course shall hold,
 Rush on the scene, and o'er the stage be roll'd,*
 Consume the scenes, your safety still is certain,—
 Presto,—for proof, let down the iron curtain.†

This was truly heathenish language, appropriate indeed to the sort of people who vented and applauded it ; but extremely contrary to that modesty which becomes dependent mortals, who, with all their boasted works, are "crushed before the moth." Presuming on the strength of their "castle," they defy the stormy winds, which, in spite of men, "fulfil the word of the Almighty," and, "firmly relying" on their "AMPLE RESERVOIRS," they *scout the ravages of fire.* The late event, however, proves that all such boasting is vain, and the structure which was to entertain "ages yet unborn," was, after fifteen years only, reduced, in two hours, to a pile of smoking ruins !

The reservoir, it is said, had, on the morning of the fire, been emptied for the purpose of being stanch'd, and for which a fire had been lighted

* The curtain was here drawn up, to show a piece of water on the stage, filled from the reservoir on the roof of the theatre. A bridge was thrown over the water with an arch, and a man rowed in a boat under the arch, while the music played "The jolly young Watterman."

† The iron curtain was afterwards dropped in joints, and the stage was completely separated from the audience. Several men then came forward with sledge hammers, and beat the curtain, to convince the audience that it was iron.

in a coffee room adjoining the reservoir ; the reservoir being, therefore, in this state, could be of no use in stopping the conflagration. The iron curtain had been sometime since removed, from its being found incapable of being let down, from rust and other impediments.

The destruction of Drury Lane theatre reminds us of that of *Berlin*, a few months ago. On the first day of July, 1808, after several days of extreme heat, at 2 o'clock in the afternoon, a thick black cloud of smoke burst from one of the great squares, called the king's garden, which, in a few moments, totally darkened the air, without it being possible for the people, who had collected in great numbers to imagine the cause ; but, suddenly, violent flames burst from this cloud of smoke, and it appeared that the new theatre, which had no connection with any other building, was entirely in flames. The fire raged with so much violence, and spread with such rapidity, that, in a quarter of an hour, the roof was wholly consumed and fell in. It was found totally impossible to extinguish the fire ; and, at 4 P. M. the whole of that edifice was reduced to ashes.

The destruction of places of amusement in London, for some years past, is somewhat remarkable. The following ac-

count is borrowed from the public prints :

Drury Lane playhouse built	1662
Burnt down, 10 years after	1672
Pulled down	1791
Rebuilt	1794
Burnt down, 15 years after	1809
Covent Garden, built	1733
Enlarged	1792
Burnt down, September 20,	1808
Opera House, built	1704
Burnt down	1789
Pantheon, Oxford street, opened	1772
Converted to an opera house	1784
Burnt	1792
Astley's Amphitheatre, burnt	1794
Royal Circus, Blackfriars, burnt	1805
[Sadler's Wells, 18 persons killed by an alarm of fire, October 15, 1807.]	

MURDER IN INDIA.

"THERE died lately at Cutwa, a Hindoo, who left behind him a young widow. Her father was a pundit, and esteemed to be a very holy man. The young widow said, at the time of her husband's death, that she would burn with him. But when the time came, and the funeral pile was lighted, she revolted, and struggled to get out of the flames. The father perceiving this, called to the people who stood by with bamboos in their hands to beat her back. With these bamboos they stir the fire, beat the extremities of the body, cleave the skull, &c. They instantly obeyed, and literally beat out her brains while she was endeavouring to escape. !*

*The following is an extract of a letter from Dr. Carey. "A few weeks ago I visited the most learned Hin-

Arrival of the Missionaries Bonatz and Kuchnel, at the Hottentot Christian Village of Gnadenenthal.

THE 26th, was a day of rejoicing, when we had the great satisfaction to see our dear brethren and sisters, Kuester and Schmitt, arrive with us. The whole family went in a wagon, about an hour's drive from the settlement, to meet them; and were joined by a great number Hottentots, men, women, and children, in wagons, on horseback, and on foot. When we ascended a hill and looked behind, we saw the roads covered with them. We soon discovered the approach of our travellers, and on meeting, wept for joy. It was a sight truly affecting to see the Hottentot congregation placing themselves in order, on the top of a hill, about three miles from Gnadenenthal, where the wagons were obliged to halt. To the right stood the men, to the left the women, and all began of their own accord, to sing verses of thanksgiving to God, for his mercy in bringing these dear travellers to their journey's end, praying for a blessing upon them and their labors.

The following more detailed description is given of this meeting of the Missionaries

doo now living. He speaks only Sanskrit, is more than eighty years old, is acquainted with the writings, and has studied the sentiments of all their schools of philosophy, commonly called the Durshumas of the Veda. This man has given his opinion against the burning of women."

with part of the Hottentot congregation in sight of Gnadenthal, in their Journal.

The 26th was the joyful day, when we awoke with a hope of reaching the place of our destination. We were met, about four hours' ride from the settlement, by the Brethren Bonatz and Kuchnel with six Hottentots on horseback. It is impossible to describe the gladness we felt on seeing them. The first entered our wagon, and the Hottentots rode on before us. From the heights we saw the whole road covered with Hottentots, all coming to meet us, and as the different parties reached our wagon, they seemed quite at a loss how to express their feelings, and prove their sincere, cordial joy and gratitude at our arrival. We were soon surrounded by numbers, all praising the Lord for His mercy in conducting us safe to them. After proceeding about an hour, we beheld a new scene; two wagons approached towards us, in which were Brother Kohrhammer, and all the European Sisters, and with them a numerous company of Hottentot men, women, and children, hastening to bid us welcome. In the midst of this host of new friends, we arrived at the top of the last hill, overlooking Bavianskloof, and on seeing Gnadenthal in the valley below, (which so well answers to its name, as a place where the Grace of our Lord Jesus Christ has been so richly displayed), and finding ourselves already in the midst of a congregation of believers gathered from among the heathen, we were quite overcome, and obliged to give free vent to our tears. On the top of the hill stood a large company of school-children, with about an hundred more Hottentots,

placed in regular order, the men and boys on one, and the women and girls on the other side of the road. We had left the wagon and were all on foot, and as we approached this party, were welcomed by their beginning to sing hymns of praise to the Lord for His mercies.

The singing of the Hottentots, has something remarkably solemn, harmonious and sweet, far beyond what we could ever have expected. In short, we must forbear attempting to give an account of what we felt on this occasion, but while we live, we shall never forget it.

When they had finished, Brother Kuchnel thanked them in our name, and the whole company proceeded down the hill towards Gnadenthal, blessing and praising God our Saviour, who had thus safely brought us to our journey's end. We arrived between two and three in the afternoon, and were received by Brother Marsveld and the rest of the inhabitants with great joy. During the whole of our journeys and voyages from our native land to this place, the Lord has been most gracious to us, and we can truly say, His mercies were every morning new. Now may His thoughts of peace over us, be accomplished, and each of us approve himself as a devoted faithful and diligent servant in His house. For this purpose we commend ourselves to the prayers of all our Brethren and Friends, who read our Journal.

After they had ended, the company proceeded, and arrived between two and three at Gnadenthal. In the evening at 7 o'clock, all the inhabitants met in the church, and after a discourse on the text appointed for the day, we offered up our thanks and praises to God, for all the mercies shown to them and us, by their safe arrival, praying him to bless all their future labors among the Hottentots, and crown them with success.